



September 20, 1985
Volume 11, Issue 32

RELIGIOUS SERVICE, Friday, September 20, 1985, 8:15 p.m.

Rabbi James L. Simon

"ATONING FOR THE SIN OF GOSSIP

CONGREGATIONAL TORAH SERVICE

Saturday, September 21st, 11:15 a.m.

Torah Portion: Vayelech, Deut. 31:1-30

Beth Am Commentator

5950 North Kendall Drive, Miami, Florida 33156
Affiliated with U.A.H.C.

Telephone: 667-6667
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Yom Kippur Services

Tuesday Evening, September 24th

6:30 p.m.: Adult-Family Services, Rabbi Baumgard speaking

9:00 p.m.: Adults Only - Rabbi Baumgard speaking

Wednesday, September 25th

9:30 a.m.:

a) Adults Only, Sanctuary - Rabbi Baumgard speaking

b) Family Service, Teenage Bldg., Rabbi Simon speaking

1:30 p.m., Children's Service - Rabbi Simon speaking

3:30 p.m., Adult-Family Service, Rabbi Lipson speaking

"Who Is A Jew"? At Breakfast Sept. 29th

The Law of Return in Israel states that any Jew, even those converted to Judaism by Reform, Conservative or Orthodox Rabbinis, will be granted automatic citizenship.

In January of 1985, the ultra-Orthodox bloc in the Knesset forced a vote to deny citizenship to any Reform or Conservative convert. The vote was defeated by a very narrow margin.

That problem and many others connected with the question, "WHEN IS A JEW NOT A JEW?" will be discussed at the next Brotherhood Breakfast Forum on Sunday morning, Sept. 29th, at 9:30 a.m. in the Temple Youth Lounge. Participants will be:

Rabbi Warren Kasztl, of Congregation Shaare Tefillah
Franklin D. Kreutzer, Vice President of United Synagogues
Myron Kahn, President of Beth Am Brotherhood, Moderator.

Admission to this all-you-can-eat Breakfast will be \$3 for Brotherhood members and \$3.50 for non-members.

Sisterhood Opening Luncheon Oct. 16th

Please mark October 16th on your calendar as Sisterhood pays tribute to you, "The Women of the 80's" in our fabulous opening luncheon. Come preview Jillian Bos' newest fashions and enjoy the epicurean delights of the Bagel Emporium, as well as sensational door prizes never before offered. Please call Rhoda at the Temple office, 667-6667.



The Committee of 100

The following family has volunteered to join the "Committee of 100" for the coming year:

David and Elsie Pinosky

The following families have rejoined the "Committee of 100" for the coming year:

Murray and Helene Dubbin

Marshall and Marlene Furshman

Marvin and Mimi Hollub

Peter and Ineke Kreeger

Melvin and Joan Levinson

Herbert and Anita Margolis

Elmer and Susi Marmorstein

Stephen and Karen Rossman

Firth and Edith Spiegel

Yom Kippur Begins Tuesday Night, Sept. 24th With Home Ceremony and Services

The Holy Day of Yom Kippur (Day of Atonement) begins at sunset. Tues. Sept. 24. The home ceremony for the final meal before the beginning of the Holy Day is found elsewhere in this issue.

Schedule of Services

Tuesday evening, 6:30 p.m. Adult-Family Service. (A full adult service for parents and children who can sit through such a service.) Violin solo promptly at 6:30 p.m. Rabbi Baumgard speaking.

Tuesday evening, 9:00 p.m. Adults only service (tenth graders and up). Rabbi Baumgard speaking. Violin solo promptly at 9:00 p.m.

Wednesday morning, Sept. 25th. Two identical morning services. (Yizkor-Memorial also.)

9:30 a.m.-Noon: 1) Sanctuary - Adults only. (Rabbi Baumgard speaking.) 2) Gym-Teenage Bldg. - Adult-Family Service. (Rabbi Simon speaking.)

1:30 p.m.-2:15 p.m., Sanctuary: Children's Service. (Rabbi Simon.)

3:30 p.m. Adult-Family Service. (This service is entirely different from the morning service, except for a brief memorial service.) Rabbi Lipson will speak.

Which Service to Attend?

If you are an adult; (10th grade student or older), you may attend all Adult Services in the Sanctuary. These are held on Tuesday night, Sept. 24th and at 9:30 a.m. on Wednesday morning, Sept. 25th. Rabbi Baumgard will speak at all Adult Services. Adults will also want to attend the late afternoon Yom Kippur Service at 3:30 p.m., which is different from any other service and is especially beautiful musically. Rabbi Baumgard will speak.

Adult-Family Services are the same as the Adult Service, but you may bring your children who are able to sit through an Adult Service. Adult-Family services on Yom Kippur are as follows:

Evening: 6:30 p.m. in the Sanctuary with adult choir and Cantorial Soloist.

Morning: 9:30 a.m. in the Gym in the Teenage Building with children's choir and soloist.

Afternoon: 3:30 p.m. in the Sanctuary with adult choir and cantorial soloist. Note: This service is different from any other service and will include a brief Yizkor or memorial Service.

Yizkor (Memorial Services)

Memorial Services will be held at both morning services on Yom Kippur Day at 9:30 a.m. (both in the Sanctuary and Gym). This is the full Memorial Service. A brief Memorial Service will also be held as part of the afternoon service (3:30 p.m. in the Sanctuary.) A worshipper may thus attend both of these services or either of them.

Children's Service

The children's service for very young children will be held at 1:30 p.m. in the Sanctuary, with Rabbi Simon speaking.

FROM THE RABBI'S STUDY



"WHO ARE WE?"

(The following is an excerpt from a sermon given by Rabbi Baumgard in 1983)

During most of these 500 years after 1492, we had to live in ghettos, in small cramped quarters beyond which we were not permitted to venture. We could not practice the ordinary trades like carpentry or free masonry, because we were denied admission to the guilds or unions. We could not own land, because we were not considered to be citizens. We were tolerated in a given society only as a special ward of the ruling power which would use us for its own purpose. Jews were admitted to a country because we provided a special taxing base, or because we had developed a special expertise in trade or finance. Jews developed this expertise as a way of survival. Jews who could not own land began selling kitchen ware from door to door and became capitalists. Because Jews had a common language, and because we could find hospitality amongst other Jews wherever we went, we soon developed a network which served admirably for international trade. Since we often had to pick up our belongings quickly and leave a country, we began to acquire possessions that were both light and valuable so that we could travel with them. In time, Jews became dominant in the selling of diamonds and other jewelry.

Jews who were not permitted to learn a trade often became entertainers. Jews like Alan Alda, Danny Kaye, and Henry Winkler (the Fonze) have their predecessors in those Jews who earned their bread by entertaining at the village inn or in the court of nobles. Jewish violin virtuosos like Yitzchak Perlman, Yehudi Menuhin and Isaac Stern go back to those Jewish fiddlers who earned a few copeks playing at provincial fairs or at weddings.

In spite of the fragile condition of Jewish life in the Europe of this period, we managed to excel in certain areas. The greatest philosopher in the 17th Century was Baruch Spinoza of Holland. Perhaps the greatest German poet of the 19th Century was Heinrich Heine. Still, in order for him to be accepted by his peers, Heine had to convert officially to Christianity, from which protected position he then proceeded to extol the virtues of Judaism.

Emancipation

As Jewish students began to be admitted to the universities in the 19th Century, the Jewish flair for learning asserted itself. Jews flocked to medicine and to scientific research and in some big cities, like Vienna, Jews came to dominate these fields. In pre-Hitler Vienna, two-thirds of the city's 3,500 doctors were Jews, and it was from Vienna that Freud made his immeasurable contribution to the study of the human mind.

The advent of Hitler was merely the absurd conclusion of 500 years of Jewish persecution. Hitler merely systematized on a large scale what others had done sporadically before him. Father Flannery, the Catholic Priest who has written a detailed study of this period, writes, "During the centuries before Hitler, as many Jews were killed in anti-semitic outbursts as were killed in a few years by Hitler."

Still, our people did not despair. We believed in the essential value of our religion, and we studied it, observed it, lived it. That we did not despair is living proof of the value of Judaism and its life-affirming qualities.

The Living Edge

And so the heritage comes down to you and me who are here now. You and I are but the living edge of all the Jews who came before us. We are the children and grandchildren of those Jews fortunate enough to leave Eastern Europe and to leave Germany before Hitler reached them. My father and his family came to America fleeing the Russian Czar and extreme poverty in the early 1900s. They came over in the dank hole of a ship that took forever to sail from England to America. My father's feet were frozen on that ship, and for weeks he could hardly walk. His father bought a horse and wagon and sold vegetables here in America. My mother's father was a M'lamad; he taught Hebrew lessons to unwilling American Jewish boys. I am sure your family has a similar history.

(continued in column alongside)

Home Ceremony for Yom Kippur

Yom Kippur is initiated with a home ceremony in which all the members of the family participate. Instructions for the candle blessing, kiddush, and blessing over the bread are below. Spontaneous prayers are encouraged.

Candle Blessing for Friday Evening, Sept. 16th

Mother Lights the Candles and Says:

Bah-ruch Ah-tah Ah-do-nai El-oh-hay-nu Meh-lech, Ha-om-lam Ah-sheh Kid-'shah-nu B'mitz-voh-tav V'tzi-vah-nu L'had-lik Nare Shel Yom Ha-ki-pu-rim.

(Together) These candles are symbols of God's love for us, and the sign of the love the members of our family have for each other.

Blessing over Bread (All together)

Ba-ruch Ah-tah Ah-doh-nai Elo-hay-nu Meh-lech Ha-oh-lam Ha-motzi Le-chem Min Ha-ah-retz.

We give thanks to our God who created the seed from which this bread is made. As we eat, let us think of those who are less fortunate than ourselves, and let us determine to help them. Let us also determine to be planters of seeds.

(Our Rabbis encourage members to fast on Yom Kippur as best they can. "It adds a dimension of solemnity," they have taught us.)

Before leaving home for the Kol Nidre Service, it is customary for parents to gather the children and to bless them. The traditional blessing follows (or you may use your own words).

May God bless you and guide you. Be strong for the truth, charitable in your words, just and loving in your deeds. A noble heritage has been entrusted to you; guard it well. May God inspire you to live in the tradition of Abraham and Sarah, who carried forth the life of our people. May the Lord bless you and keep you; may the Lord bestow favor upon you and give you peace. Amen.

Bar Mitzvah

Saturday, September 21

11:15 a.m.



Michael, son of
Mr. and Mrs. Alan Savitz

While some fled Eastern Europe in the early part of this century, others had to flee before Hitler's onslaught. The unlucky ones wound up in concentration camps or were heaped in graves and shot. Only recently it has been revealed that in Byerlo Russia the Germans did not shoot the infants who were buried with their parents. They were not worthy of a bullet, so they were permitted to suffocate.

Who are the Israelis? They are the lucky ones who managed to escape Hitler and the lucky ones who fled the Arab countries when the reprisals began during the Arab-Israeli wars. If my grandparents had not had the courage to flee the Czar, my parents would have had to choose between death and Israel. If my grandparents had not come to America, I would either be an Israeli or dead. The choices available to Jews in the last 500 years have not been many, and those Jews who survive are clearly members of one mishpacha, members of one tightly knit group that managed to survive, almost miraculously, the numerous death traps that have surrounded us.

On Rosh Hashanah, we are asked to confess our identity as we stand before God. Who are we who make ready to pray? We are the children of Abraham and Moses, the descendents of the Prophets. We are the children of Maimonides and Spinoza, the heirs of Freud and Einstein. We are the ghetto survivors, the branding iron pulled out of the fires of the concentration camps. We are the children of Hebrew speaking, Arabic speaking, Greek speaking, Spanish speaking, German speaking, Yiddish speaking, Russian speaking, Polish speaking Jews. We are the heirs of those condemned to Hell, who speak of the necessity to work for the ideal world.

Oh Lord, this is our rehearsal of our history. We know better now who we are. Now we are ready to pray.